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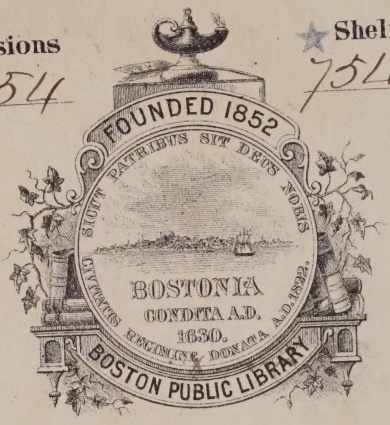

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REVIEW

OF

REV. MR. CUSHMAN'S

"CALM REVIEW OF THE MEASURES EMPLOYED

IN THE

Religious Awakening in Boston,

IN 1842."

BY CHRISTOPHILOS.

BOSTON, 1846.

From Pph. Vol. 156

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July 1, 1858.

REVIEW.

With peculiar feelings—and feelings into which there enters a large ingredient of sorrow—we sit down to the task of making a few comments on the discourse before us.

This sermon did not come along in the quiet, unobtrusive way of the ordinary ministrations of the pulpit; it was, with due formality, announced by the author, a week preceding its delivery; notices of it also, were very freely given by the secular and religious papers. Consequently, large expectations were excited, and an unusual congregation was gathered from all quarters, to listen to it. We may be under the influence of prejudice, but we are forcibly reminded of the wind in the fable that once made a prodigious but very futile effort. After its birth upon the Sabbath, with uncommon briskness, it was clothed by the printers in a suitable dress, and then introduced to the great world. Its publication not only gives the liberty, but seems to invite us to the work, of freely examining the statements which it presents for facts.

Before entering upon this examination, however, we will make two or three suggestions of a general character, which struck us in the reading.

The discourse has for a text, certain self-sufficient words of Elihu, "the son of Barachel, the Buzite, of the kindred of Ram;" (a name of rather combative signification.) It might however, so far as any connection between what the gentleman wishes to make out, and the quotation from the book of Job is concerned, as well have been textless. We are unable to conceive of any reason for placing at its head, words which contain no doctrine to be proved—no precept to be enforced—no example to be illustrated, unless it be that in the estimation of the author, "mine opinion" was to pass in the community as of equal authority with the Bible for any thing he might choose to say. Perhaps these words, although having nothing to do with the topics discussed, either as proof, confirmation or illustration of them, come as near being a sound basis for some of his views, as any part of the Scriptures; they are certainly significant, and make us think of those proclamations beginning "we, the king." Elihu remarks in the same speech from which the text is taken, "Great men are not always wise." The Rev. gentleman may be considered as a comment upon that statement.

Again, this discourse is characterized by a very great deficiency in spirituality, and Scripture reference. We had a right to expect, from an individual occupying, as Rev. Mr. Cushman seems to think he occupies, one of the most important and responsible posts in the denomination, something which in its sentiments and spirit should tend more to the production of a pure, lively, fervent faith, and which should prove that the great fountain-heads of influence, may be depended upon as sources of

a genuine, spiritual life. But let this sermon exert its full and legitimate influence on any Christian, and it will make him any thing rather than a zealous, humble, self-sacrificing disciple of the Cross. We do not see how fervent prayer could have preceded or succeeded its composition; we feel confident, that it could not have been borne into the presence of a crucified Redeemer, for his falling blood would have blotted out much that it contains. Its meagre reference to the Bible—so meagre as to be confined to two or three unimportant passages—indicates no great familiarity with the Scriptures; or else proves that these furnish no particular countenance to its views. And is this we have asked a specimen of Gospel preaching? Why! we can hardly suppose that the Bible lay open before our brother as he wrote. Certainly, it becomes a man professing to entertain and deliver sentiments which it is for the vital interest of the public to credit, but which he knows are in opposition to the views of many humble Christians, quite as anxious as himself to discover truth, to fortify them by ample and substantial references to the law and the testimony. If this be a fair specimen of the Rev. gentleman's instructions to his people, it will, we think, be entirely unnecessary to refer to the errors of Mr. Knapp, to find an adequate cause for that lean condition of his Society, which he so much deplores; it is too much after the style of a great deal of modern preaching, in which men retail their own wisdom, throwing in very small quantities of inspiration by way of commentary, instead of publishing largely "the glorious Gospel of the blessed God," and

confining their suggestions to the elucidation thereof; in short, it is as cool and dignified and unencumbered with passages from sacred Writ, as if it came from one of the "liberal" clergymen. We would not give a pea-nut for ten thousand such sermons.

Again; we could not help believing, as we read this sermon, that it was got up as a kind of "parting-shot." This was the feeling of many, who knew something of "what was in man," even before the Rev. gentleman had intimated that he should retire from the pulpit in the Square; they regarded it as the precursor of some important step the author was about to take, and indeed anticipated the very announcement which he shortly made—that he should probably resign his Pastorial Office. Now it is true that the solicitations of ardent friends and a combination of circumstances may yet induce him to remain; but whether he finally concludes to go or stay, it will not affect the question as to the feelings under which he wrote; for it is evident enough, that then he had serious thoughts of leaving. While then, the Rev. gentleman seems to think that it was meritorious in him to wait "three years in silence," before answering his part and showing his opinion, we see nothing in it but the exercise of that prudence, which men in his situation, when possessed with wit sufficient, are very apt to show. By the way, it is a puzzle to us to understand, how a Christian pastor could have become sufficiently cold to preach and publish just such a discourse, at any point of time within three years' distance of those demonstrations of the Spirit, which, like fire, we had in '42. The disposition of our brother, who

says (p. 7) that "it has been his own judgment, for several years, that the interests of the church and his own usefulness demanded such an expression," was good enough, for the preaching and publishing a discourse like this, two years ago; but he probably felt that it would not be a stroke of policy to do it. He was prepared to preach this sermon, when he was prepared to resign. He had given before no equivocal indications of what his feelings were, but never till now had he ventured upon a regular, full and free expression of "the thoughts and intents" of his heart. We say then, that under the circumstances, the act was an unmanly one, and indicated the malice of retaliation and the resistance of disappointed pride, rather than a deep regard for the cause of Christ. How a man supposes, that the presentation of his views will be for "the interests of the church," when professing not to be "very sanguine in the hope of effecting a change in the views of any who are known to differ from him," (p. 7,) requires more wisdom than we possess to comprehend. In fact, Rev. Mr. Cushman has only thrown into the midst of his people more matter for contention, and has lowered himself to exhibit that "let 'em have it" smartness which is common among boys.

We will now proceed to take up the discourse in order.

It opens with a brief statement of the why, how, and cost at which, a house of worship was erected in Bowdoin Square. The Rev. gentleman seems honestly to believe, that the enterprise was begun, continued and perfected, under the influence of the most pure, praise-worthy, and holy motives. Here

we shall differ a little from him. We do not question but all this is true, so far as some are concerned who were as much interested as any in the matter. But it is well known, that, as money builds church-edifices, and Christianity wishes sometimes to do a little better than it can really afford, Christians, (who should always keep in their own hands the management of all things pertaining to Christ's kingdom,) will divide the responsibility to be assumed, with those who have dollars, although they have no "grace;" consequently mixed counsels — counsels into which Christ and Mammon, piety and worldliness, style and humility, prayerfulness and indifference, enter in very singular combination — regulate affairs. However pure then may have been the views of some, however single their eye to the glory of God, they could not bridle the vanity and check the pride, that began to caper at the idea of a house in Bowdoin Square. Up rose advisers from all quarters, who were anxious to glorify the denomination at the expense, as we believe, of its purity and spirituality. Some, "with the design of erecting a house of worship adapted to meet the improved architectural taste of the day," said, "Go to, let us have in the Square the handsomest Baptist church in the city." Others, anxious to "commend to the conviction and acceptance of men, the doctrines and ordinances of the Gospel, as understood and practised by the regular churches of the Baptist denomination," cried, "Now is the time, if we can only put up a building which shall be an ornament to the place, we shall draw in the Unitarians, — a severe reflection on that intelligence, which Mr. C. seems so anxious to conciliate

in his preaching, as if the "Liberals" were a kind of moral rats, to be caught in Baptist traps, if only splendid. Others still, in the hope "that a people would ere long be gathered, whose numbers, piety, intelligence and means, would form a powerful instrumentality for the extension of the Redeemer's kingdom," exclaimed, "if we can only work it rightly now, we may collect together the polite, the wealthy and influential." Strange way! we must confess, of extending the Redeemer's kingdom, by building a house so costly, that the poor, who are especial objects of regard in this kingdom, must be shut out from it! The corner stone was laid in pride, as well as prayer; the work went forward to completion, and when its massive front stood forth, it would have been as suitable, to have inscribed upon it — as it is, to write beneath some paragraphs of this discourse — Vanity. With no knowledge or suspicion, that such a man as Elder Knapp would ever have the privilege of preaching in a house, so well "adapted to meet the improved architectural taste of the day," we prophesied from the first, that the sentiments and feelings, which revealed themselves in the progress of affairs, would one day meet with a severe rebuke. We believe it to be true of bodies, as well as individuals, that "pride goeth before destruction."

The erection of a house of worship, and the organization of a church and society, were in due time followed by inquiries for a pastor. All New England, however, could not furnish one available man for such a house and such a people; the Middle States have the honor of supplying an individual, of sufficient dignity, power and attainments, to meet the demands

of a people, some of whom seemed, for a time, doubtful, whether the man could any where be found with talents, eloquence, and attractiveness in high degrees enough, to suit the wants of one of the most important Baptist interests in the country. With others, we then believed that Rev. Mr. Cushman was a great and good man; but we seriously questioned whether, considering the mill-stones tied to the neck of the society — although he might prove all we hoped he was — he could keep it from submerging. Mr. Knapp, the cause of the present condition of things at the Square! We believe him to have been the fortunate provision, which the Divine Being offered to the acceptance of the people, to turn aside, with his blessing, the consequences of their first mistakes. Of a part of our good friends in said church and society, we can say — they themselves have been their own chief enemy.

To move on fairly, it may be as well to answer here the question, which will suggest itself, "How it could happen that, under the circumstances, Eld. Knapp was invited to preach at the Square." It is by no means our intention to divide the church into two classes, and say that all who favored the coming of Mr. K. were spiritually minded, and that all who opposed it, were otherwise; this would not be wholly true. To speak generally, however, so far as our observation goes, we have found that if there are any in the churches, who are commonly ranked as having relationship to Diotrephes, Demas, Phygellus, Hermogenes, Alexander the coppersmith, and such like, they are pretty sure to be opposed to Jacob Knapp. Any one having ac-

quaintance with Bowdoin Square Church knows, that it is composed of very dissimilar elements; united in fellowship with as much pride and worldly conformity as we have ever seen in any professors of religion, is as much humility and godly sincerity as we have ever witnessed in any. It was, of course, understood, that some respect must be shown to that weakness, which was anxiously praying, "Oh Lord, revive thy work," as a necessary condition of keeping its co-operation. The strong desire which was felt by some leading members, possessing the spirit to which we have referred, to make the new enterprise a means of extensive good, was shared by the silent, unassuming many, whose influence, from the obscurity of their position, is never felt except by a simple vote; who, having no hoard of wealth, are never consulted in building houses of worship, but who preserve to the church, whatever vitality and efficiency it possesses. These were desirous of starting under the influence of a revival spirit. They were not overpleased with the enormous expenditures which had made the house useless to the poor, and hence they longed, by the temporary freedom of its sittings, to gather and secure under the means of grace, "of such as should be saved."

To pass on. Succeeding a statement of the inducements which led the Rev. gentleman to give an exposition of his views, in a public discourse, we have the unqualified assertion, that, contrary to an "impression given," he is not unfriendly to religious revivals. We see no particular necessity for affirming or denying any thing upon this point, inasmuch as nobody professes to be opposed to "re-

rivals." We have never seen the man of any name, class or creed that was opposed to them. Those who cannot speak peaceably of Jacob Knapp — with whom the very mention of the name provokes a curse — are all in favor of revivals. Unitarians are in favor of them. Universalists are in favor of them. "Pseudo-philanthropists," as the gentleman terms some people, are in favor of them. But then, "revivals," in order to commend themselves to "the intelligence" of these several classes, must strictly conform to certain ideas, which they cherish upon the subject. We presume, then, there must be a Cushmanian way or idea about such things; but what it is, we have no means of determining, except that its chief characteristic must be, its decided opposition to all the ways of Eld. Knapp. When such a revival begins, it will probably commence upon the repetition of certain sermons about the "Theory of Civil Government;" of discourses on "the Measures Employed in '42;" and of sundry evening lectures upon "the Properties and Uses of Water." But, seriously, we are afraid that the present generation will be dead and buried, before the gentleman, preaching after the fashion of the discourse before us, will have a chance to exhibit to the world, a practical illustration of a pure, genuine, unobjectionable revival of religion. Christian ministers, who are forever taking exception to the "how" by which the Spirit works; who are too busy with complaints against the "measures" in revivals, ever to enter upon the things themselves, will find, that, although their labor may be continued into that indefinite period, termed Never, they will not be allowed to

enjoy, what they so loudly profess to love. We hate that spirit, exhibiting itself every where and in every cause, whose exponent is the everlasting "But." "I am in favor of Abolition, but ——." "I am in favor of Temperance, but ——." "I am in favor of Revivals, but ——." It is no indication of an enlarged heart or noble mind, to be continually throwing this "But," into the faces of the community.

Mr. Cushman next gives us, his "views of Christian truth affecting these points." For aught we can perceive to the contrary, they accord well enough, with those commonly entertained "by the regular churches of the Baptist denomination." We do not see, however, that they have a higher character for orthodoxy, than those understood to be cherished by Eld. Knapp; indeed, we presume the latter gentleman would accept the general formulas, in which they are stated, as entirely correct. But we must say, that, in our opinion, Mr. K. has decidedly the advantage of Mr. C. in one particular, and that rather an important one, viz: in striving, at all times, to give a practical direction to the sentiments which he entertains upon the agency of the Holy Spirit. To us, it matters but little, whether a man does or does not believe in the necessity of the Holy Spirit to salvation; or, to use the words of the discourse, "that God, sometimes, gives the influence of his Spirit, and at others withholds it," so long as he adopts a course of action, which will prevent the coming of the Spirit at any time with power. We are informed, that "many other things besides the influence of the Holy Spirit — such as sympathy, fear and remorse — may give a tempo-

rary power to truth." We believe it, and thank God, that if truth cannot have an effectual triumph, it may sometimes enjoy a temporary one. And, at the same time, we hold that the Holy Spirit never yet converted a man without employing, in some degree, one or all of these principles, whose influence the gentleman seems to dread. If we take our Bibles, and open any where, we do not find that the commissioned preachers of Jehovah were so afraid of mistakes upon this point, as to nullify the power of their own words. Christ and his apostles set forth so plainly to the people, the dangers of their course, that if any thing in them was excited, their "sympathy, fear and remorse" must have been; such pungent preaching, we seldom have now-a-days. And did the Spirit ever disown it?

From the summary of faith, given by the Rev. gentleman, he deduces two propositions.

"First. The truths declared in the Gospel should be brought to the minds of men and pressed upon their consciences; but,

Secondly. Great care should be taken how they are presented and pressed."

These two propositions, unquestionably comprehend the sum and substance of the whole matter in debate, and the substantial causes of difference between Mr.C. and the revivalists whom he opposes; and in this way—the latter, are most deeply impressed with the great truth which is contained in the first proposition, while the former — to judge from the tenor of this discourse and facts with which we are acquainted — seems to feel most forcibly the importance of the second; hence, the course of

the two parties as developed by their views, feelings, motives, plans, will always be in a direction from, instead of towards each other. May Heaven ever keep us in company with such as are particularly solicitous upon the first point. Say what we will, yet very great anxiety upon the first point is inconsistent with very great anxiety upon the second. There can be no intensity of interest upon any subject,where the mind is careful about comparative trifles. A zealous Christian must be a little heedless; he not only perceives, but there is branded into his heart, the necessity of having truth pressed upon the consciences of men; such is the value of the soul—such is the magnitude of the interests involved in present decisions, that he cannot rest satisfied without the whole Gospel is enforced upon the mind. Suppose such a man should occasionally make a mistake, in the words he selects for appeal—in the zeal for salvation he exhibits—in the style of address he uses, would it be any strange thing? And ought some prompter be always at hand to dampen his feelings by the very cool suggestion, "Sir, great care should be taken how truths are presented and pressed." Heaven, earth and hell involve too much that is inspiring, solemn and awful in their significations to be made subjects for trifling calculations or finical affectations. A fireman discrying at a distance the upward-rolling flames, would be too intent upon his duty, to mind it much, if, as he rushed along, he should happen to jostle one man, kick the dog of another, or overturn the basket of some squatting fruit-pedler—he could not afford to stop, when fortunes were melting away in every moment, to save his credit as a gentleman,

by dabbling in apologies. So of the Christian,—his work of presenting truth in all its fullness, is one of too great emergency, to allow of a punctilious nicety upon the method in which it is to be done.

Your cool, delicate and policy-loving Christian, tarries with peculiar interest over the sentiment of the second proposition. Unused to the vigorous and hard-working kind of Christianity, he contrives to save all reproaches of conscience, by bringing to mind, as if it could be appropriate in his case, "Be ye wise as serpents;" in doing so however—in exhibiting so much nicety about "how" men are saved, as to prevent their being saved at all—he produces the conviction that his chief interest is not in salvation. In truth, this extreme care, this hesitancy, this mouthing, this toilet stiffness over the destinies of immortal man, are inconsistent with any real, comprehensive views of the urgency and extremity of his moral condition. While many are settling the question "how" the work of the Spirit shall go on, the Spirit withdraws and leaves them to sigh over their "leanness." While they are flippantly deciding for Truth, in what path she shall walk, and bidding her tarry until they shall have decked her course on either side with flowers, Truth, disgusted, bids them farewell. While they are coolly stopping to select a becoming dress in which to disguise the honest, plain doctrines of the Bible, so that, upon an introduction, they need not disgust the lady in the parlor, offend the mighty gentleman on "change," provoke any scorn from their excellencies, the dignitaries of the earth, the harvest passes away, and not one is saved. We believe that "great care should be taken," but our

ideas of care have reference to the faithfulness and simplicity with which "the whole counsel of God" should be "presented and pressed." The certainty with which truth reaches the heart, is the "care" which God commands. Let the Davids on the throne be rebuked — let the Scribes and Pharisees be denounced — let the Agrippas be made to tremble; this would be a "care" well pleasing in the sight of the Lord; and this was the "care" of Jacob Knapp.

From the whole tenor of the discourse, it would appear that the second proposition is the one upon which Mr. C. would lay the greater stress. It is for a supposed neglect of this, that Elder Knapp is chiefly arraigned. To produce conviction of its great importance, a case (p. 10) is given where a religious clerk has the presumption to inform his master, that he is a sinner and in danger of eternal damnation. The impropriety or harm of all this is not half so great as many pretend to think. Suppose we give more fulness to the illustration. Of course, this clerk is some young man who has been placed under an influence similar to that which Mr. Knapp exerts, and hence is one with whom the straight forward is the only way of dealing in religion. It would be out of the range of probability to suppose, that one of your neat, refined and finished young gentlemen should be guilty of such a thing. The clerk then, is some awkward, inexperienced youth, who is unused to the "enticing words of man's wisdom;" well, we say it would be infinitely better for him to tell his master of the dangers and liabilities of his situation, in blunt and honest speech, than to keep silence.

Or, he is fresh from a revival of religion; he goes to his master — his tears plead — his earnestness is eloquent — his deep feeling is a sermon; let him say what he will, he is in but little danger of doing harm. Would any employer be so stupid, as not to be more impressed with the honesty than impropriety of his clerk in the former case, or with his evident interest than rashness in the latter? Let the fastidiousness which exists every where and makes impotent the efforts of the church, retire to the pit whence it sprung. Is not this, one of the difficulties why whole churches, with their pastors, laboring, or professing to labor, through an entire year, are sometimes not made instrumental of converting a single individual? May God forgive the churches for their wretched care and nicety, which, if ever associated with zeal and piety, are oftener connected with lukewarmness and policy. May He forgive the pastors, for being so much more interested in the manner of preaching the gospel, than the delivery of its matter, as seldom to be ready to proclaim Christ, except from splendid pulpits — at stated times — and to easy worshippers upon cushioned seats; may He forgive their inability to overlook their reputation, enough to furnish unto lost humanity pure Bible truths, instead of Christened essays. We will just add here, that the preservation of Mr. C.'s discourse, in the pocket of any "religious clerk," will infalibly protect him from the impropriety of ever speaking of "damnation" to any one.

We come now to a statement of the views (p. 10—18,) which Rev. Mr. C. professes to have entertained, upon the subject of the introduction of Mr.

Knapp into the city. His objections to such a step so far as we can gather them from certain rather diffuse remarks upon the subject, may be classed under the three following heads:

First. The means of grace enjoyed by the churches were sufficient.

Second. The apparently favorable condition of things under his ministry.

Third. The doctrinal sentiments, the measures, the spirit of Mr. Knapp, together with the consequences of his labors upon the community.

Let us see what the gentleman says upon the first point. "The permanent religious interest of this city, and especially of this church, could be best promoted by the means of grace which the churches already possessed." This, of course, is nothing but "mine opinion," with which, it seems, many members in all the churches did not agree. They felt that something should be added to this view, viz: "in connection with an occasional use of other means, which the Divine Being seemed in many places to have blessed." The reason, however, assigned by Mr. C. for his restricted statement is, that "the people of this community had been trained to venerate the pulpit." Now this very thing may be the greatest blessing or the greatest curse, according as the pulpit is or is not true to Jesus Christ. So far as the pulpit succumbs to worldly influences — so far as it is led and does not lead — so far as it substitutes for Christ in its ministrations, the tasteful, cautious, finished efforts of the schools, so far does it minister to permanent moral evil, instead of ministering to permanent religious good. The question, then, is resolved into

this: "What kind of a ministry the churches had, or what was the character of the means of grace which they enjoyed?" To digress a little; we do not perceive the charm, that seems to exist for many minds, in those arrangements which are expressed by the oft-repeated terms, "stated," "regular," and the like. Are Christian ministers to be satisfied with mere associations? Is a quiet, and calm, and respectful attention to the services of the Sabbath, all they ask? It was not through this alone, that the apostles reached the heart; it was not through any formality that they secured their great prosperity; in a certain sense, they had to strike down all this, in order to triumph over sin. To return; in giving an answer to our question, we are afraid that if we should tell all we think, we should be exposed to the censure, which Mr. C. visits upon the head of Elder Knapp, "of assault on the reputation of their ministers." Except, however, when very occasionally, there is some unwonted exhibition of the Spirit's power to arouse their slumbering energies, and start anew their sluggish life, what special evidence do many in the ministry give, of appreciating the startling and alarming features of their own faith, or comprehending the dangers of the soul, about which they speak? For men professing to believe, that the life of the living is full of sin, and the death of the dying full of hopelessness — that souls are condemned, not one to a year, an age, or century, but by untold numbers every hour — that Satan goes about as a roaring lion seeking whom he may devour — that the most weighty responsibilities which Heaven ever pressed upon the human heart, rest on them, they manifest a

calmness during a large proportion of the time, equalled by that of no set of men on earth. For men, who enjoy the elevation of Calvary, as the point from which they view the desolations of the world, they are wonderfully cool. They feast and sleep and laugh like others. If a minister has only "to become known as an intelligent and a good man, moved by the impulse of love to his fellow-creatures," in order to be able to "press home the most humbling doctrines of the gospel, without closing the ear, or raising against himself the most heterodox in faith, or the most irreligious in life,"—if he enjoys such a facility at all times, for introducing the whole truth and nothing but the truth into the heart, all we have to say is, why in the name of Heaven don't he press and introduce the truth? Why will he act, as if the Dictionary were of more importance than the Bible, and the caprice of men to be respected as superior to the requirements of God? Is there nothing ever wanting to the means of grace which the churches already possess?

A few words upon the second point. We will begin with Mr. C.'s coming to the city, and settling at the Square. He very kindly hints at the obligation under which he has laid his people, by making a pecuniary sacrifice to become their pastor. This sacrifice, in our estimation, is a small affair, (although in the mind of one who has been thirteen and a half years at money-making, it may have been considerable,) inasmuch as we do not see, how Mr. Cushman, if he entertained the views current among the Baptists about a call to the ministry, could fail to think that it was about time to leave the service

of the "almighty dollar," and enter fully into the service of Jesus Christ. A man can hardly be said to make a sacrifice of that to which he has no right. Here, by the way, we might ask the question, how it is, that "the permanent religious interests of this city, and especially of this church," can be best promoted by selecting for "the office of a bishop," a man, who, for the sake of — no matter what — refused, for thirteen and a half years, "every inducement to enter into the pastoral office," and refused no longer when a splendid edifice went up in Boston, and some, who considered themselves the elite, organized? If the Baptists at the Square, hold to the doctrine of a special Providence, they may, perhaps, by using the light it sheds, discover a hint or two about their present situation from such facts as the above. If we had been in Mr. C.'s place, we wouldn't, for any consideration, have written that paragraph about the money. "A sacrifice of more than twelve hundred dollars per annum!" astonishing! how many loaves of bread and pounds of butter that sum would buy. And now he is restricted to two thousand dollars per annum. In the straitening of his circumstances — in the poverty induced by a noble spirit of self-sacrifice, we hope he will cheer his heart by the promise, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The provoking question arises — and we can't help it — how it could happen, that Rev. Mr. C. would consent, after refusing, for thirteen and a half years, "every inducement," &c., to become the pastor of a church in Boston. Does he now begin to love souls? No; that would imply, that for thirteen

and a half years he had not loved them. Does he now begin to be exercised upon a call to the ministry? No; he had been prepared for years to settle, but he wouldn't consent to do so. Does he just discover, that, for thirteen and a half years, he had been mistaken as to his duty? Away the thought! it might lead to a suspicion, that, at the end of that time, in sacrificing twelve hundred dollars per annum, he had not found his duty. What then? why, "the people of this community had been trained to venerate the pulpit." Inference — "they will venerate me, if I go there." The Baptists in Boston have erected one of the finest edifices, of their denomination, in the country. Inference — "my position will be an exalted one; my influence will be extensive, if I become pastor over the people* worshipping there." Men will often do reverence to other things than money; and it would be singular, if Mr. C. were above the infirmity common to all great minds, of loving place and influence. To be willing to enter upon a pastorate at a peculiar juncture, after having steadfastly refused all previous calls for many years, shows that there must be something in the combination of circumstances to affect the mind, which never before addressed it. We do not write this to injure Mr. C.; but all this has a bearing upon the condition of his people. It

* The reflection which we make is not unwarrantable. The Rev. gentleman seems to consider his people of great consequence in the world, as we learn from a remark he made to his church, when certain matters were recently under discussion, viz: "That the eyes of the whole country were directed at this time towards Bowdoin Square church, to see what course it would pursue!" We hope sincerely that the country will not look a great while at a time, for if it should, ophthalmy will be distressingly prevalent.

is quite too bad to crowd every thing upon the back of Elder Knapp.

It would give us pleasure, if the truth required it, to endorse the inferences which the Rev. gentleman draws from the flourishing condition of his society previous to the labors of Mr. Knapp. He wishes to convince the public, that, for the present circumstances of the body, he is in no way responsible. Our memory may be treacherous, but we do not agree with the statement, that when the gentleman came to the Square, "the attendance was small, and a congregation had to be gathered." We have the impression that the numbers were unusually large for the circumstances, and that a congregation was already gathered. We are told, that "When the new measures were resolved on, the house was so full that scarcely any accommodations, even in the remotest part of the gallery, were to be obtained." Now let this stand as true — let us grant it — and what then? Of the numbers, (a majority of whom were probably Baptists,) who at first worshipped in that house, have none gone back to the churches and congregations whence they came? have none moved from the city into the country? Or suppose that the house was filled with strangers; is Mr. Cushman the only minister, who has been more attractive upon a first, than a further acquaintance?—is the edifice in Bowdoin Square the only place that has drawn in temporary worshippers?—or is it the first time that "the Athenians" have rushed to hear or see some new thing? "Notwithstanding the burden of a tax, on the pews, of five quarters to the year." Would it be strange, that many, who, under the freshness of a first interest,

could freely bear this burden, should finally grow tired of it, and leave for places where equal or greater good could be obtained at the expense of a smaller drain upon their pockets? We suggest these things, not because we entertain any doubts as to the reasons why the expectations of the people at the Square "have been but imperfectly realized," but to relieve some minds of the necessity of thinking that Jacob Knapp is the great cause of their misfortune. Some, who own largely in the property, — who bear heavy burdens in the taxation, — who readily meet their part of the current expenses, — thought it advisable to invite Mr. K., and think so still. "The attendance on our worship was composed of people of every variety of religious sentiment." If such came, they came either as inquirers, or through curiosity; if they were inquirers, and possessed ordinary discernment, they must soon have seen, that, whatever differences there may be in the professions of men, yet a common spirit to a lamentable extent, rules most of them, and hence have fallen back with greater contentment, upon their previous views; if they came through curiosity, as this would soon be satisfied, they could have no inducement for continuance.

It may be as well here as any where, to state clearly and definitely, what, according to our conviction, is a principal cause of the condition of things at the Square. This will form the most unpleasant part of our task. But we cannot quietly behold our influential pastors setting themselves up as police officials in the kingdom of Christ, to arraign, try, and condemn a man, regularly inducted into the

ministry, merely because he chooses to preach the gospel after a method unlike their own. And whenever Mr. Knapp shall be so maligned and slandered by his brethren, — whenever evils for which they are responsible in part, shall be so pressed upon his head, — that it becomes necessary in his defence to show their infirmities, we shall not hesitate.

The intelligent author of the discourse before us, seems not to have the slightest suspicion that there can be any cause within himself, sufficient to account for the withered condition of his people; yet there may be. Trifles sometimes affect the world; and there may be some trifling things in the public ministrations or private labors of the gentleman, whose influence has not been duly appreciated. They are matters for which we do not care a straw, except as they aid us to interpret, what some good people are determined to call a mystery, unless they can explain their disappointment, by using the name of Jacob Knapp.

The partialities of friendship have wheedled the minister at the Square into the belief, that as a man he is peerless, and as a preacher almost unequalled. It is by no means uncommon for an individual to readily coincide with adulations, so extremely agreeable; adulations, which, from the number of vouchers in the case, would naturally convert the modest belief that all this might possibly be true, into a conviction of the certainty that it really is so. A view of one's self like this, is apt to be followed by mistakes; upon it, are built large expectations that make the barrenness of the reality, hard to be borne. Although we do not deem it worth our while, to dissent from the opinion of some, that the

Rev. gentleman is a man of uncommon sense, yet we are compelled to say, that, in the exhibition of the common sort, he has sometimes sadly failed. This is the opinion pretty generally entertained in the community, as, from our position, we have a good opportunity of knowing. Splendid abilities, if unaccompanied with soundness of judgment, can never, in the long run, exert such an influence as those of a moderate kind, in which we are not called to witness any painful contrasts. It is but just, then, to observe, that the characteristics of Mr. C.'s mind, and certain influences around him, have exposed him to what may be expected in all such cases. Many, who, at first, admired and respected, have, upon a fuller acquaintance, turned away offended. It may be unreasonable, but people will do so, — they will remember a foible about which they can laugh, and upon which they can comment, a great deal longer than a thousand virtues and ten thousand wise counsels. The public will never forgive the Rev. gentleman's failure, (after a full notice through the city,) to deliver a certain lecture before some charitable Society, for a reason not worth a pin's head. We have heard that an address before a Lyceum was once prefaced with the remark, "That the great fault of ministers is, that they do not come down to the capacities of their hearers;" several intelligent gentlemen were very much disgusted thereat, — one, at least, took his hat and left the hall. Some of the most ill-timed and injudicious remarks, that we have ever known to come from a public teacher, have fallen from the lips of Mr. C. When a man's good sense forsakes him, his hearers will forsake him also.

Again; while it is no particular concern of ours, that many have been disappointed in not finding in the gentleman their idea of pastoral attention, yet we must allude to it, as accounting, in some degree, for a diminution in the number of his hearers. Men are frequently selected — and too often so — for the pastoral office, on account of the ability they possess as preachers; it is taken for granted that other qualifications exist, in suitable degrees, and is left to experience to prove the contrary. Many a member of the church at the Square, has never, since uniting with it, pressed the hand of its pastor, in the way of exchanging the common expression of acquaintance and friendship. Nature may not have endowed the gentleman with that freedom of address and cordiality of manner, which win the hearts of all classes; if it has not, pray let it be accounted the fault of nature, and upon it be the consequences, — not upon Jacob Knapp.

Again; it is well known, that many members at the Square are pretty firm believers in, and strongly attached to caste, among the disciples of Jesus Christ. The Rev. gentleman is an advocate for this arrangement, and the weight of his influence goes to keep it up.* The humble class is over-

* The following are extracts from the "Bowdoin Square Church Book:" "It is not supposed, (p. 29,) that it was the intention of Christ, that those who should become his disciples should disregard their personal interest and welfare; or that all distinctions and usages of society should be confounded and destroyed, in their intercourse with each other. The former is more than is required by the law, 'Thou shalt love thy neighbor as thyself;' and the latter, if carried out in society, would subvert the system on which the harmony even of heaven is based:

'Order is Heaven's first law, and this confessed,
'Some are, and must be greater than the rest.'

And the church was not intended to be, to the institutions of society, an enemy in this respect, but an example."

looked. The broad aisle does not know the gallery. The distinction between ladies and serving maids is carefully preserved, although baptized together. Conditions which repel each other in the world, indulge in no familiarities in the church. The "dear brethren and sisters" are, after all, but second cousins; and even this doubtful relationship, in some cases, never meets an acknowledgement. The power, which exists in a united family, to attract and command respect, is wanting. The waste, caused by the retirement of the disappointed, is not supplied from the materials, out of which only, Baptists can be made; because, there is no labor to secure such materials, — they are hardly the article which is wanted by many at the Square. It is easy to thrust upon others the consequences of our own folly; and in this case, Elder Knapp is the selected scape-goat.

We will slide over some other things. We do not like to come so directly in conflict with any one; but how to avoid it, in this instance, we did not see. We will say a word or two, and shall then have done with this part of the subject. It is surprising to us, that, by an application to the present case, of the well known fact, that "like causes must produce like effects," the gentleman did not discover some light, which might have saved him the trouble of his discourse. If the labors of Elder Khapp

"As there are, (p. 90,) distinctions in the matter of intelligence, talent, taste, station, responsibility, by the ordinance and providence of God, which are essential to the social fabric; Christ could not have designed to plant his church on the ruin of them." How these things correspond, with Christ's washing the feet of his disciples,— with his directions about making a feast — with one apostle's exhortation, "Mind not high things,"— and with another's rebuke, about having respect to a man with a gold ring,— we do not see.

are the real cause of the consumption at the Square, it would be safe to conclude, that they must produce the same deadly effect upon other interests. But are the congregations of the first and second churches otherwise than full and flourishing? Is the Society in Harvard Street in a languishing condition?

Again; if we had been in the place of the Rev. gentleman, we are sure we should have learned, from a failure to secure the object aimed at by a series of Sabbath evening discourses, not to place quite all of our misfortune to the account of Mr. Knapp. Enjoying the advantage, for a season, of preaching upon a part of the Sabbath, when other services did not prevent the public from lending the gentleman its ears, he might have tested satisfactorily, whether to him belonged the ability of competing successfully with the influences around him, and of gathering and keeping a large congregation. No obstacle, surely, existed here, to the full and free developement of his power to command extensive influence. Where were the people? They had eyes, but they would not see; they had ears, but they would not hear; feet had they, but they would not use them in walking to Bowdoin Square. The distance of time, from the labors of Mr. K., was great enough, to have lessened the prejudice of any against the new interest, on account of the supposed errors of evangelism, and have allowed the wanderers, who once filled "even the remotest part of the galleries," to return and feast upon the instruction of our brother.

To return to the discourse. The gentleman allows, (p. 12,) that the state of things had been nearly reached, "in which special religious ser-

vices are in harmony with the general feeling of a congregation." We are glad then to find, that they, who have been severely blamed for introducing Eld. Knapp into the city, only made a mistake in the choice of an instrument, and were not mistaken as to the time or propriety of using extra means. This is the more important from the fact, that, a few pages back, we had quite an explanation of the way in which the Holy Spirit acts, by its sovereignty; evidently, with the design of reproaching Mr. K. and others, for making attempts at revivals, when God does not seem to lead the way; and the connection, too, of this explanation, with the general subject of discourse, implied, that the revival of '42, was one of the "got up" affairs. By way of showing, that Eld. Knapp was not at all needed among his people, Mr. C. gives us "the indications, that the word preached was profiting those who heard it." What are they? "It was listened to with earnest attention." Good. Why does not the same fact prove the profitableness of Mr. Knapp's preaching? — the most earnest attention was bestowed on it. "A stillness and seriousness pervaded the vast assembly, which betokened the presence of the Spirit of God." Good, again. Why is not the argument as strong for the presence of the Holy Ghost, in the revival of '42? — we have never seen more stillness and seriousness in any congregations, than existed in the crowds which nightly gathered to listen to Jacob Knapp.

We are told by the gentleman, that it seemed to him, "that nothing was wanting but more prayer and more diligence in the membership of the churches, seconding the efforts of the ministry, to

secure the blessing of a precious harvest." Well, we respectfully ask if the coming of Mr. K. did not secure this desideratum? Prayer became general; whole churches knelt together. Hundreds, who had retired no one knows where, and wandered from the cross none know how far, returned to fulfil their vows. Why, the revival, on the gentleman's own showing, was just such an one as was both necessary and good.

We are certainly at a loss to conceive, how, after such a professed regard for extra means as we have on p. 12,—a regard, as abundant and full as the most extreme advocate for modern revivals, as they are termed, could wish,—it should so happen, that, (with the exception of the revival in '42, which is a subject of special condemnation,) no place can be found for them, during a ministry of five or six years. Here is an individual, who would be glad, "if all churches might have seasons of annual, or more frequent recurrence, when, by general consent, all secular concerns should, as far as possible, be laid aside, and a succession of days be devoted to religious instruction, and the faithful dealing of Christians with their own souls and with the souls of their neighbors,"—and yet he has no such seasons; but, on the contrary, he heaps severe reproaches on the man, who, believing in such seasons, acts accordingly. This great profession merely will not answer. Let us see the Rev. gentleman toiling and sweating under labors protracted through weeks, because "the effect produced in one day out of seven is so liable to be lost in the other six," and we shall then give credit to the statements on p. 13. If what is said, of the effect being lost, be

true, we should think a Christian minister would feel under as much obligation to preach at other times as on the Sabbath ; and when he does not or will not do it, we must have the labors of an evangelist; that they are necessary is a fair inference from the above.

We come now to the third class of objections; — the doctrinal views, the measures, the spirit of Mr. Knapp, &c. In reviewing the sentiments which Mr. C. cherishes towards this gentleman, we would not have any suppose, that we intend to act the part of a censor over any man, for exercising the right of private judgment; but, believing Mr. K. to have been a useful man — and more useful than a hundred such as Mr. C., if every hair of their heads were converted into a tongue, and they were employed in preaching till " time shall be no longer " — we dislike the many attempts, of which this discourse is one, that have been made to ridicule and injure him. But here it may be well, as at the beginning of his objections Mr. C. remarks, " that any public, continued labor which should have been deemed judicious, I should have preferred, should have been conducted by the pastors of the churhes, with such combination and mutual aid as the state of things should require," to state our reasons for supposing all such help comparatively useless.

We did not think that it could be a question, whether the interference of various individuals, under the influence of various feelings, laboring in harmony or otherwise, as it might happen, with the state of things, would not be inexpedient ; the necessities of things and the nature of the human mind require, that, with certain exceptions, revi-

vals should be managed by one controlling influence. Either the pastor must do the work chiefly, or resign it.

Now, although God has peculiarly qualified and eminently made useful, in this direction, a few of the regular pastors, yet, generally speaking, through a neglect of the subject, and the inducing of disqualifications for this kind of work, they are unprepared for it.

Partly, by some worldly conformity. Most of our pastors have yielded to the temptations incident to their situation. It was not originally their intention to give way to any such influence, yet the influence is no less real; it is discoverable in almost every thing; in speech, dress, style of living, &c. Necessary, now-a-days, to the finish of a Rev. gentleman, is a polished cane, a gold watch, and the finest broadcloth; and if the certainty of these being found, in almost every case, would at all imply, that they are qualifications to the perfection of the ministerial character, we would suppose them as necessary as an education itself. Men, then, who catch the bubbles which please others, are not the men to speak with prophetic decision and power against the follies of the day, and to denounce the pursuit of other trifles, which, though higher, are yet of a like nature. These are not the men to preach closely to the wealthy, polite and pleasure-loving. They never talk of damnation in the parlor of your hundred-thousander, or disturb the parties of the gay, by an introduction of the sorrows of eternity. Having the same ambition with their hearers, for splendid houses, handsome pulpits, and all the modern finery for worshipping God who is

a Spirit in spirit and in truth, how can they pour out the pure water of life, until it has first been filtered through the vessel of a corrupted age. The days of preaching the gospel are almost over!

Partly, by their habits. There is something to us extremely singular, after what we know, in the idea of Mr. C., that any of "the pastors of the churches" could be equal to the work, of laboring day and night,—of enduring the trials to their feelings, necessary in the excitement of a revival,—of sustaining the shock to their tender nerves, of all the peculiar experience of two or three hundred men, women and children under conviction; some masters, some servants, some ladies, some domestics, some in purple, some in rags,—and of bearing the awful anxiety of how the result might effect the interests of the church in Bowdoin Square, or somewhere else. No, no! the regular ministry is only adapted to an order which is regular, which is subject to no fluctuations, no ups and downs; for irregular labors, another ministry is needed. All know, how fatigued our beloved brethren in the city become, by preaching two sermons on the Sabbath; and with what a peculiar sigh, and "oh dear, I'm exhausted" feeling, they begin the meeting of the evening, when they have strength enough to get there. All know, that when it comes to the term of any of them to preach the "Union Lecture," he must be provided with a man to speak half the day. Why, the author of this discourse had assistance every Sabbath, during the continuance of those evening lectures which were appointed for the purpose of reviving his drooping Society. Many of our brethren are a kind of delicate house-plant,

requiring so much tenderness and care, as induces the belief, that they are unfit for the rough usage of common life. Without especial attention, they will wilt in one or two short seasons, and almost need transporting to the genial soil of Europe for revivification. Are they, who must live in the country, during the summer months, and thus deny themselves the pleasure of daily intercourse with their people, — who can only ride in upon the Sabbath morn, and deliver themselves of two finished sermons, and then scarcely keep soul and body together, — are they the men, to bear the fatigues of long weeks of revival and endure the strain upon too susceptible constitutions, of keeping pace with the high-wrought state of feeling? We cannot think it. Men, who, for the sake of Christ, are obliged to expose themselves to the weakening luxuries of city life, cannot, of course, sustain the fatiguing, sweating, sacrificing work, of converting every day of the week into a Sabbath. For the kind of labor which we have in revivals, we need some ready, hale, enduring individual, who is not obliged to let you know, by the abundant use of fine cambric and girlish exclamations, how near he comes to yielding up the ghost, under his arduous tasks. By the way, let the readers of these pages turn to the "Bowdoin Square Church Book," (p. 82 — 84,) there they will find the minutes of a week's labor by a city pastor; they will then fall in with our conclusion, that men so full of business could not, without neglecting many things, undertake the multiplied tasks connected with revivals.

We are now prepared for the "objections." "My objection to such a step rose partly from what I

knew of his doctrinal sentiments." * * * * "They are those not of the Baptist denomination, but the Methodist." Jacob Knapp, a Methodist! well be it so. The charge will not injure him. The humble will be just as ready to receive instruction from his lips. It will not make so much against Mr. Knapp, as it will in favor of Methodism. A man, in whom "such mighty works do show themselves forth"— who is sustained by so many, and such decisive proofs of Divine approval — will create a feeling in favor of his views, whatever they may be. But, is it because Mr. K. is a firm believer in the Divine promises, and goes to work as if he felt that a blessing would follow Christian obedience? Is it, because he does not hold, that if a man asks bread, our heavenly Father will cast at him a stone, or if he begs a fish, He will send a serpent? Is it, because, believing that God will give the Holy Spirit to them who ask Him, he continues for nights in prayer to secure it? Or, is it in consequence of some question about the Divine sovereignty in connection with revivals? Let not Mr. C. indulge in any reproaches here, when he himself says, (p. 13,) "I should be glad if all churches might have seasons, of annual or more frequent occurrence," &c.,— and this without waiting for any manifestations of Divine power; this is as lax as any thing we ever had from Mr. K. The Divine sovereignty, however, is a doctrine applicable to the natural as well as the moral world; but we never find any difficulty about its application to the former, inasmuch as we feel obliged to keep industriously at work, and let God manage the weather and the harvest. Or, is it because his

preaching "cuts the sinner from his legal hope"? We attended much on the ministrations of Elder Knapp, during his stay in the city, and confess that the idea never crossed our mind. If it be true, it is rather remarkable, that some of the friends of Mr. K., should have sometimes objected to the preaching of Mr. C., on the score that there was not enough of "Christ, and him crucified" in it. We are not a little surprised, that, if such a radical defect really existed, some Aquila and Priscilla did not take "him unto them, and expound unto him the way of God more perfectly." We rather guess this difficulty to be an after thought.

Again; "his measures and his preaching were planned for appeal to the passions, and for animal excitement." * * * * "They consequently failed to commend themselves to sober and reflecting minds." * * * * "It appeared that he sought to raise, that he might ride, a storm." The paragraph, from which these expressions are taken, is sufficiently cold-blooded; it rather imputes to Mr. K. motives, that befit a devil, instead of a messenger of Christ. But we should like to know, how Mr. C. could have conducted the mighty work of the Lord with more calmness and fixedness of purpose, than Elder Knapp conducted it. We should like to know, what are the precise effects of any unexceptionable preaching, that is only powerful enough, with the Divine blessing, to do as general a work as that of '42; and how these effects differ from those condemned by the Rev. gentleman. We do not see any difference in the real effect produced under the preaching of Mr. K., and that of any body else; the difference that we perceive, is one

of numbers. Suppose all is still as the grave yard, and spiritual death has settled upon the people; and yet, let there be one convicted sinner; does he not feel as he never felt before? express himself as he never expressed himself before? act as he never acted before? Now multiply this case by hundreds, and it makes an excitement, does it? Very well — let excitement continue, till the day of judgment. It always has appeared to us strange, and still so appears, that, while men are almost daily becoming insane, over the trivial loss of property, over the severe loss of friends, or other afflictions incident to our condition upon earth, they are not actually phrensied, when their eyes are opened to discover the danger of their state, and the awfulness of those sins, which gave to Christ his death. But in what consisted this "excitement?" Did any scream, dance, foam, fall upon the ground; or, were the fervent prayers, the contrite confessions, the humble rendering of thanksgiving, during that season, the excitement raised by Mr. Knapp, and the storm on which he rode? With how much safety might he and all others ride a storm like that! "Failed to commend," &c. We are generally sober, and sometimes contrive to reflect a little; and yet, what we saw commended itself to us. Had Mr. C., together with several other city clergymen, and many pastors from the neighborhood, all lost their sobriety and power of reflection?

But, the Rev. gentleman tells us he could not approve such things, especially, when the truth, as he thinks, was doing good, under "the blessing of Him, whose chosen vehicle of salvation is not the whirlwind, the earthquake, and the fire, but the

still small voice." This is a choice mode of expression, used by all objectors to the revivals which they themselves do not originate. But, suppose God's "chosen vehicle" is not the earthquake; may he not be permitted occasionally to use it, if he chooses. Perhaps his chosen, or more common way of sustaining truth, in any community, is not by means of a revival; but may he not be allowed occasionally to bless with a revival? Shall we, if now and then we behold the elements stirred into commotion, and the old foundations of corruption broken up, lift our voices to Heaven in deprecation, and cry, "Oh Lord, more of the still small voice, we cannot endure the whirlwind and the earthquake?" It will not be out of place to add, that the voice is still and small enough, which the Divine Being ordinarily uses, if he ordinarily uses the voice of the modern, fashionable pulpit, as the means of rebuking sin. We do not believe, that a community, which has baptized, churched, and married itself into the pursuits of worldliness, is to be aroused by any other than startling exhibitions of the Divine Power. A community exalted to heaven, being in greater danger than any other, of descending by its neglect to hell, ought to be warned in the most plain and fearful language which the Bible furnishes.

"Who was known to resort to dramatic exhibitions, to excentricities of expression, voice and manner." The sneer, conveyed by such remarks, against the way in which Mr. K. preaches, — with whom, for aught we could discover, these peculiarities are very much more natural, than the affected graces of the schools which sit so showily on our

pulpit orators,— is very much out of place. It does not come with very good grace, from an individual who holds, that, for a successful introduction into the pulpit, one must wade through all the old heathen writers, to acquire a power over language — all for effect; that he must pass a year or two, of training in attitudes and gestures, and in the suitable angles for the elbow-joints, and in being dosed with rhetorics — all for effect; that he must put himself to sermon-making on experiment, and have his heads, and inferences, and application, fixed by seminary rule — all for effect. It does not spring well from a man, who, when he first came to the city, seriously thought of setting up an elocution class, to keep his voice in trim — and this for greater effect.

"Assault on the usages of the churches, and on the reputation of their ministers — and to public, personal attacks on private character." We are of that number who have felt, that it had been better for Mr. K. to have left unsaid many things that he uttered. We thought that some remarks were injudicious. We confess, however, we did not know, how much provocation he might have received, to speak with disparagement of many. If there be any thing mean on earth — if any thing of sufficient wickedness, to provoke the indignation of a man — it is treachery. Perhaps Mr. Knapp had found just such men, as some in Boston have proved to be; if so, and he denounced them, he did right; they richly deserved it. Perhaps, in days past, he had met with scores of individuals, who professed to be his friends, who assisted him for a time in his labors, and then in a year or two were heard saying

all manner of evil against him falsely; if so, it is not to be wondered at, that he expressed no great confidence in them; why, he had seen them, as soon as they returned to the worldly influences, from which the voice of God once called them, joining with the world in condemning him.

"One evil to be apprehended was, that experimental religion would be brought into discredit with that portion of the community, who needed to be convinced of its reality." Pray, who are that portion of the community, to whom so much more deference seems to be shown throughout this discourse than to Jesus Christ? Unquestionably, they are the high, the influential, the polite and wealthy —just the class, that is not the material out of which to make Baptists. The Bible meets with no great acceptance among such; and why then, shall any sect be ambitious to number in its ranks, the "many mighty," and the "many noble," who are not "called?" Out upon this high-flying. So long as the above wish to be controled and influenced by worldly wisdom, they will remain where they are. No plans, nor contrivances, nor baptized cunning, will be sufficient to dislodge them; when they are prepared by Divine power, to yield to the claims of simple truth, they will do so, although that truth comes from Mr. Knapp. In fact, they are not so shallow, as to be unable to perceive, that the Baptists are behaving very foolishly, in trying to jump out of their own skins. We really should think, that by this time, the church in Bowdoin Square would be tired of fishing for wealth, and fashion, and intelligence; and would be content,—instead of seeing a chapel for the poor built within a stone's

throw of their half-empty edifice,—to adopt the course of the disappointed man in the parable, who made a great supper, viz: of commissioning a servant to "go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind." Ah! it is a mistake, to suppose that the humbling doctrines of the gospel, fixed up in any shape, will ever be any thing else, than a stumbling block to the Jew and foolishness to the Greek. We are glad to feel, that religion was brought into no discredit by the labors of Elder Knapp, among those to whom the cross is especially to be preached.

Other evils, "to be apprehended," will naturally come up for notice, in reviewing that part of the discourse, termed "the issue" of all this.

Under this division of Mr. C.'s remarks, we are first referred, "to the general religious interests of the city." We are told, that the labors of Elder Knapp have been most disastrous in their effects on the moral condition of things. "The morals of the city have consequently been deteriorating, during the last three years, with a rapidity never before witnessed. Licentiousness was never so fearfully prevalent. Sabbath-breaking has become the invading nuisance of the worshipping assemblies. Even the temperance reform, which, up to that period, had been advancing, has since manifestly been on the decline." We did not suppose, that any man on earth could have the effrontery to associate such results with the preaching of Mr. K. The gentleman, unquestionably, intends we shall credit it, that these are the natural consequences of the revival of '42, and that pretty much all this stock

of sin, which must make a Sodom of our city, is owing to it; for although, by way of relieving our minds of some of the difficulty we might feel about such wholesale charges, he throws in a couple of paragraphs on Millerism and pseudo-philanthropy, yet no one will be fool enough to think, that the poor Millerite, cast out of all — priest and people — saint and sinner — or the philanthropist, laboring to destroy intemperance, licentiousness, &c., has had much to do with the evils mentioned. Oh no! we have the truth at last; Mr. K. has been doing the work of the devil, and doing it faithfully, thoroughly. Though, with the blessing of God, he injured Infidelity and Universalism, yet at the same time he benefitted them; though he brought men upon their knees in prayer, yet by the same work he set them to dancing; though he made the licentious confess their sins, yet, by the same process, he caused them to rejoice in them; though he brought the Sabbath-breaker in reverence to the house of God, yet, by the same means, he drove him to the stable for a horse; though he dashed away the cup of ruin from the miserable inebriate, yet, with the same hand, he presented the temptation to his destruction. Really, "this fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The sun melts ice-bergs, and yet makes them! The hammer breaks the granite into pieces, and yet creates it! The fire burns up the forest-trees, and yet plants and nourishes them! Mr. C. can swallow all this without an effort, — we hope, we shall be excused for saying, We can't do it. Any thing but absurdities in doses quite so large. The people of Boston must have a tremendous veneration for the

pulpit, to credit all this, on the mere authority of Mr. C. But who is he, that, just at this time, has such zeal against the increase of sin? A man, who, if "licentiousness" should roll in streams through our streets, converting our fair city into a sink of moral pestilence, would not be able, we very much suspect, so to arrange it with his dignity or standing, as to preach a plain and fearless sermon on the seventh commandment;—a man, who, if "intemperance" should surge its waves of ruin to the very foot of the altar at which he ministers, and should bear into his presence the wrecks it is every where dashing about, would never dare, we fear, to speak all the truth upon this subject, and send the blood-stained distiller from the house of God gnashing on him with his teeth. Let what the gentleman says be true, that "never before, within the memory of the present generation, was the truth apparently productive of so little effect," and what then? We do not find in it the condemnation of Mr. K. alone. Suppose he has injured Boston. In the name of Truth, let us ask, what has Mr. C. been doing, for three or four years past, to remedy the awful evils of evangelism? It is no part for Christian men, to be uttering responses to the "Trumpet" of the Universalists, and the croakings of a secular press. They ought to be employed in humble prayer — they ought to preach continuously — they ought to labor with life-enduring energy, to remedy what needs so much correcting. The complaints of many ministers would be more respected, if, with parental care, they had fostered the young converts; if they had rightly directed the almost universal spirit of inquiry that once existed; if they had combined to

turn to good account whatever they observed; if, in short, they had given to the revival an honest, hearty, good-will trial; or rather, we verily believe, they would have had no complaints to make. The jealousy of human nature often permits evils to accumulate and aggravate through neglect, for the very purpose of having good grounds of reproach against what it does not like.

With the Bible before us, we are not yet alarmed by the charges against Mr. K.'s preaching. The same things, in a different form, were urged against the apostles; it was supposed that their preaching was injurious to the "morals" of the people; they were called blasphemers, promoters of sedition, disturbers of the peace, turners of the world upside down; and, from the similarity of the objections urged against the two, we suspect a strong resemblance in the preaching. Every consistent minister must take his stand on this ground, viz: the truth must be spoken at any rate. If preaching against "Infidelity and Universalism" increases them, let them increase; they must be preached against. If "licentiousness" abounds because it is attacked, let it abound; it must be attacked. If "Sabbath-breaking" grows by proclaiming the command of God, let it grow; the command must be proclaimed. If "Intemperance" spreads by laboring against it, let it spread; we must labor against it; for "the mouth of the Lord hath spoken it."

We next have the "issue to the churches." The gentleman says, "To state the effects of those errors on this church particularly, or on the churches of the city specifically, would be too painful both

to myself and to my hearers." We regret exceedingly that our brother did not state them. We wish to know just how many and what the evils are, that are so much deplored. We want to get hold of something which has a locality and a boundary and an individual being, that we may look at, examine and test it. We do not like this running off to "most of the cities and principal towns of this northern section of the country," and then dealing in certain very indefinite charges. As the gentleman informs us, in his prefatory note, that he consulted no one in the preparation of his views, we do not much approve of his setting himself up as the mouth-piece or representative of this "northern section." But never mind — we will follow him. "The first mischief has been divisions." O yes! This charge is a standard one. We always expect to see or hear it. Take a dead church and divide it; yet you will have a plenty to cry out, "Don't mutilate that body!"—as if the division of a corpse would injure it. Take a diseased church, and cut off the rotten members; yet many will exclaim, "Don't put that body to such suffering!" — as if the amputation of gangrened limbs were not a blessing. This is the great bugbear that is always planted in the pathway of Christian progress, and it has been used for thousands of years as the great support of all conservative measures. The papacy urged it against Luther. Orthodoxy urged it against Roger Williams and the Quakers. The Lutheran Church is urging it against Oncken. "Some could not but dissent from the course pursued." Yes, but that was no sufficient reason why the course should not have been pursued. The

question is, — Did the providence of God require that course? Was it right and scriptural? We do not care whether two or two hundred dissented; it is always to be expected that some will withdraw from every thing new and good. We have had experience enough with nominal Christians, to have discovered, that they will cover up sin and uphold the most shameful neglect of Christian duty, under the plea that if they expose the former, or do not let alone the latter, there will be "divisions." We have learnt that truth and Christianity must be preserved, even if a formal profession goes to pieces. "This brought accusations of formality, worldly policy, and pride." Perhaps it did, — and we are sorry that Mr. C. should have replied by accusations a great deal worse, thus imitating an example which he condemns as very bad. But pray, — suppose the Baptists possessed no showy temples of worship — suppose they classed in their communion none but the despised and poor, no doctors of divinity, no theological instructers, no large-salaried pastors, — suppose they were obliged, for want of other places, to worship God in barns and sheds, would there then be a man of them, who would not welcome such a preacher as Mr. K., and continue steadfast to his measures? Give us the answer.

The formidable, but unsatisfactory array, of such expressions as, "alienation," "parties," "ejectment," "control of meeting-houses," "suits at law," &c., will lose some of its significance, when we call for names and places; let us have them — let the list be furnished. We feel it our duty to put the inquiry, — which we would specially direct to the Rev. gentleman, — Who have been most to blame, if

"alienation" has followed the labors of Mr. K.? So far as we can judge, the friends of evangelism have not asked any thing unreasonable, in requesting to be let alone. They have agreed to tolerate the views of Mr. C.; and is it requiring too much on their part, to demand that their views may be respected? But they have been pelted from the pulpit, railed at in private, censured in the social meeting, and wounded in their feelings every where. Forsooth, when in self-defence, they speak the truth, they cause divisions!

"One natural and almost universal consequence has been, a leaven of discontent, in the churches, with the stated means of grace;" say, rather, stationary "means of grace." Unfortunately for the ease of lifeless pastors, some of the churches, in consequence of contact, during the revival, with the spirit of religion, grew beyond their teachers. They began to feel the force of the apostle's exhortation, "Let us not sleep as do others," and to comprehend the statement, "We are children of the day." Was it extravagant in them, when they were moved to pray, to ask the pastor to kneel with them? when they were aroused to labor, to request the servant to bear the burden with them? when they were excited to unusual anxiety for the salvation of man, to wish that the pulpit should be excited in like way? when they were impelled to preach the whole truth in private, to require that the minister of Jesus should preach the whole truth in public? Why, when the people are up to zealous, earnest action, it is the time, if ever, for a like spirit in the teacher. Shall the prophet not be as full of inspiration as they to whom he prophesies?

Away with this owl-in-the-woods piety! Any pastor ought to thank God that his people urge and press him to more than his present spirit of prayer, degree of faithfulness, or amount of anxious interest in man's behalf. What! is there a minister in Christendom that would prefer to see men lost, rather than they should be converted by other than the stationary "means of grace?"

We come next to the condition of the converts. The gentleman certainly places them in no enviable light. Grant what is said to be true. Is it strange that they should appear to disadvantage? Seldom have individuals been placed in circumstances less favorable to progress, nay existence even, as Christians. They must be prodigious illustrations of the "perseverance of the saints," to sustain themselves against the flesh, the world, the devil, and many of the brethren, lay and clerical. The community is against them. Part of the church is against them. Part of the ministry is against them. They are not free from the reproach of being "Knapp's converts" any where. At their places of business they take up a paper, and read in it a condemnation of "Knapp's converts." They go to the house of God to find relief for their feelings in the instruction of the pulpit, and are pained with charges against "Knapp's converts." They turn to the social meeting, in the hope that more respect will there be shown to their professions, and are met with insinuations against "Knapp's converts." They fly to the closet for consolation, but the sad remembrance of their condemnation among Christians, destroys the comforts of their private worship, and makes them feel that they are condemned of God. Distrusted by the many, they lose confidence in them-

selves. They dare not stand in the strength of hope before their judges and accusers. Neglect drives them to retirement, and then they are accused of being worthless. How can they sustain a Christian life when some of its chief supports are denied them? The Rev. gentleman has settled it, that they are dead, or will be soon. The discourse is a kind of funeral sermon, anticipating the speedy end of the last of them. The very decisive way in which they are pushed towards the grave-yard, reminds us of an anecdote. In the last war, it was the custom of the surgeon after an engagement, to pass through the cock-pit, and point out to the boat-swain those whom he supposed were dead; the inspection being over, the boatswain would then provide himself with a large sack, for collecting the bodies to be thrown overboard. In the progress of his work, he finally came upon one poor fellow who had merely fainted; the rough handling of our naval undertaker, brought him to himself, — when seeing what was going on, he cried out, "Stop! stop! I aint dead yet." "Who knows best," replied the other, "you or the doctor?—into the bag with you." So of the converts. Their appeal from the decision of the Rev. gentleman, is only answered by the church * at the Square — "Who knows best, you or Mr. Cushman?"

The calculations upon p. 23, make pretty much the whole of argument, which the discourse contains. In them, however, Mr. C. is not ingenuous. There are several things omitted which vitiate his reckoning. He has not informed us,

First, how much of the disposition to apply sound discipline, was owing to the revival. During, and

* See "Resolutions," in the "Christian Watchman" of August 7th.

after revivals, there is always an earnest desire to purify the church. Christians are as much revived to meet this duty as any other, and hence they will sometimes make a thorough work of it; nor,

Second, how many of the excluded ones, were gathered under the "stated" or stationary "means of grace." This is very important, and we wish that some attention had been paid to it; nor,

Third, how far, calculations similar to some here given, might be made about other sections and places. It is common for the exclusions from, to outnumber the additions to, a church, in certain years and at particular periods. The minutes of an association, upon which our eye happened recently to fall, tell the same story as our own; and yet the voice of Mr. Knapp was never heard there.

Let us look at a few facts. We turn to the last minutes of the Boston Association, and find that the greatest number of exclusions from any one church was twenty-three—this was the North Randolph church; now we happen to know that nearly every one of these was cut off for Millerism. The next greatest number is eighteen—from the Independent Church, in this city. Every body knows that this church has always been in a

"Bubble, bubble, toil and trouble,"

so that the exclusions there, can be accounted for without referring to Mr. Knapp. The next number is fourteen—from the Tremont Street Church; here members are excluded for odd-fellowship, uniting with Orthodox churches, &c.—for things which do not exclude them from some other Baptist bodies; how many of the exclusions were of this character, we do not know. The largest number of exclusions on the minutes of the previous year, was nineteen

—from the Watertown Church; here, too, almost all were cut off for Millerism. Mark this;—after all the complaint of the gentleman, the sum total of the excommunications from his church, during the whole time from the revival up to the last meeting of the Association, and for all causes put together, is not so large, as from a single country church in a single year, for Millerism! With such facts, the gentleman must alter his figuring; we think he had no right to send out his calculations to the world, without the trouble of making them correct. The greatest cause of exclusion does not appear to be the preaching of Elder Knapp; and if we only knew enough of the history of the churches, we should find, out of the variety of causes which make discipline necessary, sufficient to account for at least a portion of the losses, without an arraignment of evangelism.

It was our intention, by way of contrast with the apochryphal accounts of Mr. C., to have stated what we consider to have been, the legitimate and proper effects of the preaching of Mr. Knapp; but our limits will not allow. We wish, however, that our readers would call to mind a few things,

First; how this preaching affected the ministry. Did we not, under its influence, have in some of our pastors, just such a ministry as we needed—a ministry, faithful, solemn, active? And was that a bad result?

Second; how this preaching affected the churches. Were we not more like Christians then than now? Had not consistency just commenced with us, when we began to delight in confession, prayer, penitence and praise? And was that a bad result?

Third; how this preaching affected sinners. Can

we number those, who, in every street, were crying for salvation; — or count the multitudes that crowded to the sanctuary for instruction? Can we reckon the Bibles that were read?—or calculate the amount of knowledge,—of Heaven, Earth and Hell —of depravity, repentance and conversion,—which was acquired? And were these bad results?

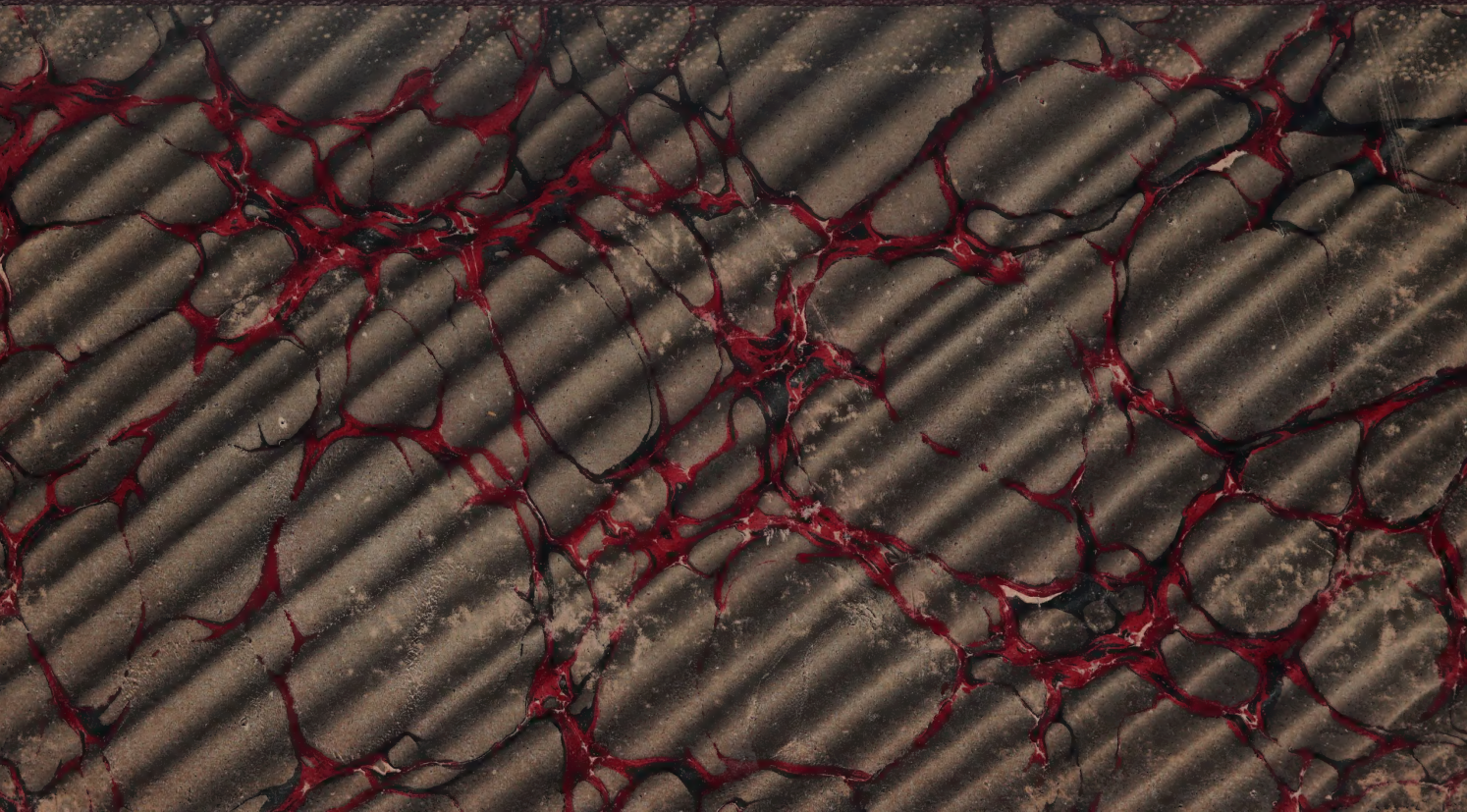
We must say a word about that note appended to the discourse. We are astonished at it. When we read it, we were inclined to ask,— Whose convert is Mr. C., that he ventures to risk his reputation for truth, by braving the recollection of the public? The eyes and ears of the community are better than his simple statement. We know that he came into the work reluctantly,— but yet he came into it;— he stood, before the meetings were over, in the midst of a large congregation, and gave in his approval of most that had been done; he bade Mr. Knapp God-speed. Hence, we looked for some humility in his discourse; we read on, to meet some plain expression of repentance; we expected the gentleman would make confession of the guilt, of helping into the church of Christ, so much disguised iniquity, that, "there is scarcely a crime in the penitentiary calendar, for which the churches have not had to pass the solemn sentence of excommunication," not excepting even murder, arson, burglary, stealing, blasphemy, adultery, forgery, counterfeiting, and the like! But no; the gentleman gets off with flying colors, by performing the exploit of crushing Elder Knapp. Have we been mistaken?—we belive he has recorded something in the "Bowdoin Square Church Book," which does not correspond with his discourse; let us see. Yes, here it is, (p. 46.) "These meetings were eminent-

ly useful, as a means of preparing the church and congregation for the blessing from on high, in which this people, in common with the other churches of Boston and its vicinity, shared, during the winter and spring of the past year." Oh, the difficulty must be, that the gentleman is vacillating. So long as the community would "ride" with Mr. K., upon his "storm," Mr. C. would ride also; but when the community began to curse the "storm," Mr. C. would condemn it too. Away with such weakness. Give us a straight forward man, who is the same to-day and to-morrow, instead of one who will embrace you this week, and throw stones at you the next.

But a few more words, and we have done.

This sermon is considered, by many, a great affair. True, it has a kind of balloon greatness — it is great with lightness; no question but it will soon be out of sight. Professing, upon its title page, to discuss the "measures" of Elder Knapp, it only deals in general and unkind aspersions of the man and his labors. Its publication, although a gratification to some serious minds, will be a grief to more. Its sentiments and statements but repeat, as it were, the laugh, the sneer, the head-tossing of the scornful and the wicked. The satisfaction with which it is received by the worldly, is almost its condemnation. The profane, the scoffer, the irreligious, all rejoice over it. We turn to one journal, portions of whose columns are defiled and corrupted with pandering to licentiousness, and find there a commendation of it. Echoing, as it does echo, the reproaches which have been hurled, for years, against the ministrations of truth, it receives a testimonial from semi-infidelity. We would not be commended from such sources, for the world.

If our brother has committed a mistake, he has committed a great one; as dark results may spring from it, as he connects with the labors of Jacob Knapp. Detraction and power may do their work of hedging up the way of that "man of God," but who can tell the end thereof? We do not see, how an individual fully imbued with the Christian spirit, can fail to discover with whom is right, in the great contrast between a man who relies for the extension of the gospel on the simplest means,— plain truth, prayer, the influences of the Spirit, and such as make of fresco-paintings, bells,* organs, and the internal order of a house,† a part of the means of grace. One would send religion directly to the heart; the other would introduce it there through pomp and circumstance. If this discourse, in the light of a spiritual faith, can legitimately be a source of pleasure to its author, we wish him heartily all that it may yield. May it lessen the trials of his ministry; may the remembrance of it, elevate his spirits when depressed; may it impart consolation to his feelings when disturbed; may the consciousness of having done one great work for Christ, incite him to works still greater; may he live in the memory and affections of the people; and, when he comes to the evening of life, and sight grows dim, may his children's children read, from time to time, to his grateful ears, the faithful, manly, instructive pages of his "Calm Review."

* The Rev. gentleman could not commence his series of "Sabbath evening lectures," until the big bell was hung in the tower.

† The friends of Mr. C., not long ago, proposed to alter the sittings in the house, to correspond with those at Mr. Kirk's; it was thought, that to reconstruct would call in worshippers. Surely we ought "to rely less on ad captandum expedients, and more on the dishonored power of simple truth." But it is queer to have the gentleman say so.